

Ripoffs increase in Union, says Archer

by Ted Nation

The number of incidences of theft in the Union building has increased significantly in the last few months, said George Archer, Students' Society President.

"Xerox machines have been broken into across campus, six fur coats have been stolen and \$50 was taken from the Students' Society office," Archer stated.

Archer said he decided to press charges against the suspect involved in the Xerox machine break-in of last Thursday because he feared the trend might grow.

"If it was an isolated incident, I might have said 'Forget it,' but a machine was broken into in the Stewart Biology Building

about a half hour before the Union break in," Archer said.

The suspect in question has admitted to Montreal police that he executed a number of other break-ins around campus.

"It's not a case of a fellow needing money; the suspect is the son of a travel agent and it appeared that he knew what he was doing, judging from his tools and the fact that he had a lookout."

Archer did not think that the alleged Xerox machine theft was related to the theft of the Union's colour TV or the Gertrude's break-in.

The Students' Society rents the Xerox machines and therefore had to pay "between \$30 and \$50" to have the machines repaired, Archer said.

Archer added that he hoped the trend would not continue and that he felt the present security measures to be adequate.

"Our present security man is very competent. He can handle himself physically, but best of all, he mixes well with the students. If he sees a student smoking pot or something, he's not going to make a big fuss. He'll only step in if there's a real problem."

Archer also said that the Union security force was not affiliated with McGill's. "Our man is fully trained, while I understand the McGill guards are only there to report any incidents they may see."

Women's press launches Vietnam petition

by Bonnie Price

The Women's Collective Press has launched a petition campaign asking the U.S. government to abide by the Paris Peace Agreement. The campaign is in response to a letter to all "friends" from the Women's Union for the Liberation of South Viet Nam appealing for international support against U.S. interference in the internal affairs of Viet Nam.

The letter did not specify what form this support should take. The Women's Collective Press decided a petition expressing support for the Vietnamese struggle would "show that we're in solidarity with the Vietnamese, that we're concretely taking action here to make people aware of their struggle."

As Josephine Atri of the Women's Collective explained, "We were very moved by the letter we received. We felt that the struggle of the Vietnamese people was particularly valid because of the long history of exploitation the people have suffered and the long history of American intervention."

"We also felt the struggle of women in the movement for their own liberation was something all men and women could learn from."

The Collective hopes to get 5,000 signatures on the petition

during the two weeks. The completed petitions will be presented to the American embassy. "We want them (embassy officials) to acknowledge the U.S.'s interference in Vietnamese affairs as well as its backing up of the Thieu regime," Atri said.

The letter from the Vietnamese women explained that international support is crucial to the Vietnamese struggle: "We sincerely hope that in this decisive phase of the struggle you will continue to speak out and act vigorously to compel the Americans to implement the Paris Agreement seriously."

The petition contains these points:

- the immediate release of the 200,000 political prisoners still

held by the Thieu regime.

- an end to American military involvement in South Viet Nam; an end to American interference in the internal affairs of South Vietnam.

- the overthrow of Thieu and his clique: the setting up in Saigon of an administration which favours peace, national reconciliation, and a serious implementation of the Paris Agreement.

Also participating in the petition campaign is the Mouvement Revolutionnaire des Etudiants du Quebec (MREQ).

The petition can be signed at lunchtime during the next week at the petition table in the Union lobby.

Society budget

Next week the Students' Society plans to hold a referendum on the Executive's proposed changes in the constitution, which will include a hike in student fees. Students' Council has voted to support the amendments because of the dismal state of Society finances.

Tomorrow the Daily will contain a detailed report on this year's budget, prepared by the Students' Society Executive. Students are urged to study the report carefully before voting in the referendum.



'The fire's really burning'

by Charlie Clark

The legendary I.F. Stone, the sixty-seven year old "Dean of leftist journalism" in America, will appear in Leacock Hall tonight, as a guest of the McGill Debating Union.

Stone's impressive record of muckraking and general role as pimple in the asshole of the interworkings of Washington D.C., was brought to light last year in the award-winning documentary film, I.F. Stone's Weekly, produced and directed by Gerry Bruck of Montreal.

Isadore Feldstein Stone began his career as a journalist at the age of fourteen when he founded and edited The Progress for the duration of three issues. At the University of Pennsylvania, he spent most of his time working for the Philadelphia Inquirer and dropped out before completing his degree.

In the thirties, Stone wrote for the New York Post before moving to Washington to write for the avant-guard magazines The Nation and PM. By 1952, the era of post-war liberalism had creaked to an end and Stone's job went out with the shut-down of PM.

So it was in 1953, that he launched, singlehandedly, at tremendous financial risk, the I.F. Stone's Weekly with the project of "Taking the flotsam out of the week's news and making it sing." Because the paper was hounded by McCarthyite repression, and credibility was difficult to establish, Stone adopted his method of the intensive perusal of government documents for the bulk of his research.

The one-man operation was no easy task, as Stone

had few sympathetic friends in the government and was never invited back to the National Press Club after he was seen dining with a black colleague. His readership was primarily a small cult of leftist academia.

But the anti-war movement of the sixties boosted the circulation of the Weekly from 18,000 in 1962 to over 71,000 ten years later when the paper retired.

Bruck's film shows how Stone untangled Lyndon Johnson's engineering of the Gulf of Tonkin Resolution and while, "objective" super-newsman Walter Cronkite smilingly lauded Marshal Ky of South Viet Nam as a fierce worker who takes his lunch at the side of his desk—just like an American businessman, Stone's account mentioned Ky's remark that his favourite figure in history was Adolph Hitler.

But instead of taking to the streets with the young radicals of the sixties, Stone kept to his circle of leftist academia. Today, he is regarded by the straight press as "the last honest radical" while the left has criticized him as a bourgeois individualist concerned only with freedom of thought for an intellectual elite. Stone values his independence and identifies with Alexander Solzhenitsyn.

At the end of the film, Stone comments on his role as the journalist iconoclast. "I really have so much fun, I ought to be arrested. It's just wonderful and exciting and you're a cub reporter and God has given you a big fire to cover. And you forget, it's really burning."

Stone's speech begins at 8 pm in Leacock 132.

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1975-1976.

PRESIDENT
VICE—PRESIDENT [2]
SECRETARY
TREASURER
MEMBER AT LARGE [2]

All nominations shall be in the form of written
petitions containing the following words: "We the
undersigned, nominate . . . for the position of . . ."
These petitions shall be signed by a minimum of 20
members* including the candidate.

All nominations must be submitted by the
candidate to the Hillel Office, 3460 Stanley
St., second floor by 4 P.M. Tuesday, March
18, 1975.

C.R.O. Lillyann Goldstein

* members are students registered at McGill who have
included their names on the Hillel mailing list.

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March 12, 13, 14

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March 13

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Studying women writers: a neglected heritage.

March 14

Women writers speak about their art.

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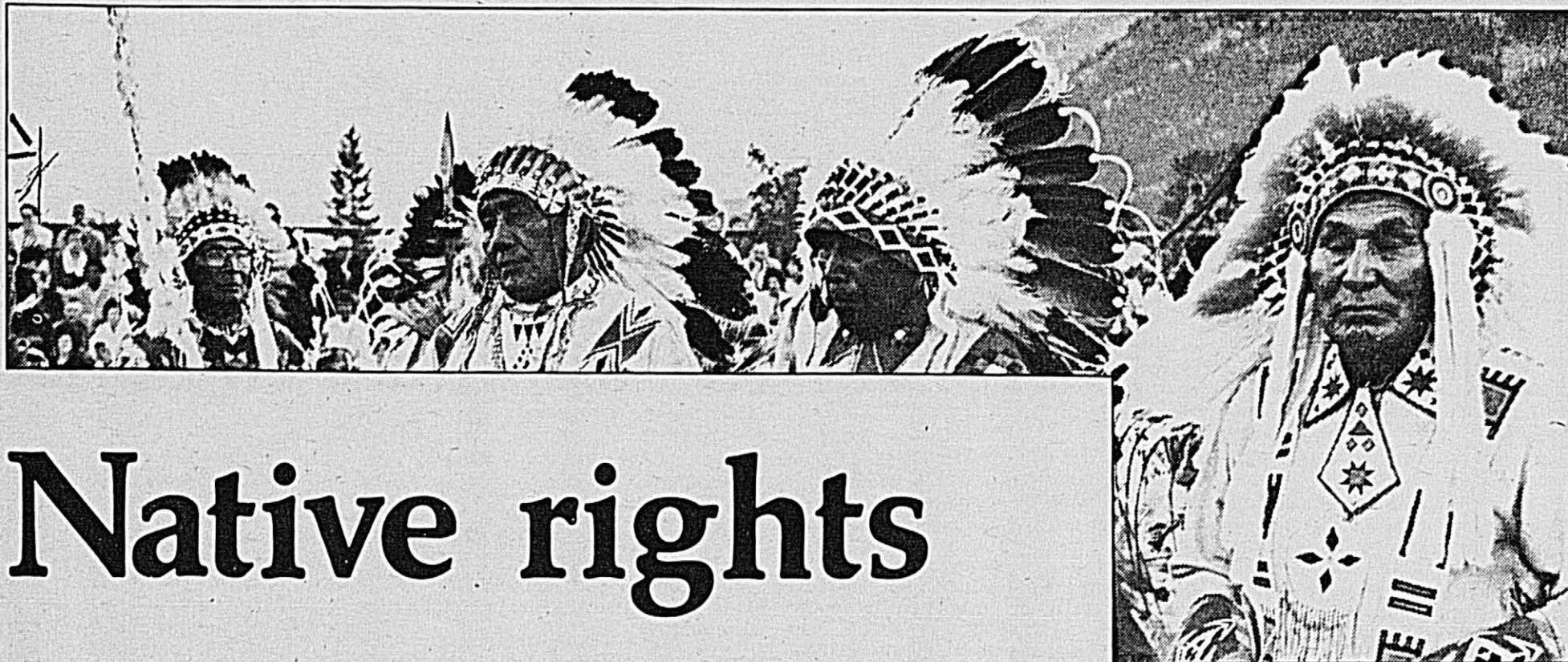
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Native rights

by Heather Crosbie

After more than three hundred years of suppression and denial of their basic rights, the native people of Canada are demanding that their rights and title to millions of acres of land be respected.

The increasing militancy of native leaders means that the days of accepting token beads in return for giving up the rights to their land are over.

Canadians must accept the fact that native people are the original inhabitants of North America with rights to self determination and special status within Canada.

If the Canadian government continues to be blind to the demoralized conditions of our own native peoples violence will soon result out of desperation bred by hundreds of years of subjection.

Since the British first set their colonial feet on North America, countless treaties and legislation has been written detailing the Federal government's responsibility toward native people. Under the British North America Act of 1867, the government was given constitutional responsibility for Canadian

native people, both Indian and Inuit.

But this Act and the many treaties and laws that have followed reflect the reluctance of the Canadian government to accept the validity of native or aboriginal title—a concept that constitutes the *raison d'être* behind special consideration for native people.

These aboriginal rights and titles are defined as "those property rights which inure to native people by virtue of their occupation from time immemorial." This is not only a Canadian concept, but has been applied throughout history by many countries.

The Canadian has constantly shown reluctance in accepting this basic concept. Policy papers like the 1969 White Paper on Indian affairs and indecisiveness by the judiciary in deciding cases of aboriginal title often reflect "racist" attitudes.

In the following articles the historical events that have led up to the present situation will be examined, along with a detailed look at the present status and rights of native people.

History: Europe divides up the pie

Gold, furs and limitless land. These were the riches that attracted the power hungry European colonizers to North America in the 17th century.

But for Britain, France and Spain, the price of simultaneous colonization was conflict. The governments in Europe soon realized that they would be crippled by the costs of supporting the colonial wars. At the same time, they saw the possibility for increased wealth.

So the colonizers agreed to recognize a new principle of land title through international law.

The principles that were recognized gave the sole right of possession of new land to the discovering country. But in this game of "divide up the pie," the land title of previous occupants, the native people, was to be respected and the purchase of this title undertaken by the colonizing country before colonization could occur.

To the native population, international law gave them a right to "use and exploit all the economic potential of the land and the waters..." of North America. However, they were denied the freedom to sell their land to anyone but their paternal colonizers.

By the 18th century, Britain was the undisputed guardian of Canada. To ensure an expansion with least cost in lives and money, the British followed the principles of international law. This policy was confirmed in the Royal Proclamation of 1763. The Proclamation provided for the protection of Indian lands until aboriginal title to the land

had been surrendered to the Crown through the process of treaty-making.

This document, often referred to as the "Charter of Indian Rights," represented a recognition of fundamental aboriginal land rights rather than an exclusive or "legal" creation of them.

Treaties

Treaties, as recognized in the Proclamation, were the means by which aboriginal title was surrendered to the Crown.

The first treaties were carried out in southern Ontario and involved the exchange of land title for cash payments, reserve land, and the rights to hunt and fish on unoccupied Crown lands. After Confederation, as settlement pressed westward, treaties became more detailed to include provisions for health, education, and economic development.

These treaties were legal transactions recognizing aboriginal title. The Crown was purchasing the land with money and a guarantee to respect those aboriginal rights on the land remaining to the Indians after treaty-making.

By following a policy of negotiation rather than a conqueror's imposition of terms, the British Crown accepted the Indians' indisputable right to have a choice to sell. By supplying reserve lands, the Crown recognized the Indians' right to live according to their traditions, unmolested by white man.

In speaking of reserves, one of the

"Great White Fathers," Lieutenant Governor Archibald said in 1871, "Your great Mother, therefore, will lay aside for you lots of land to be used by you and your children forever. We will not allow the white man to intrude upon these lots. She will make rules to keep them for you..."

However, the seeds of future limitations on treaty rights were sown in the terms of the treaties themselves. "... (treaties are) subject to such regulations as may from time to time be made by the government of the country."

Many documents other than the Proclamation recognized the importance of treaty responsibilities. For example, through the Quebec Boundaries Extension Act (1912), the province of Quebec was given the responsibility to treaty with its Indians in the manner traditionally followed by the British Crown.

The importance of treaties as the legal representation of Indian rights was recognized in the amendments to the Indian Act of 1951. "Subject to the terms of any treaty...all law...in any province are applicable to...Indians in the province."

In conclusion, throughout the history of Canada, treaties and legislation have been written recognizing the existence of aboriginal title. But the aboriginal title is not the legal creation of legislators. It is not an anomaly of the past but represents the fundamental rights of land title that are applicable now and in the future.

Muske Jimi	Chief	●
Alexander	St. M.	●
Charles Morin	St. M.	●
Alain Morin		●
William Ward	St. M.	●
James Henry	St. M.	●
Fear Louis	St. M.	●
Thomas Bighead	St. M.	●
Henry Ward		●
Josie	St. M.	●
Charles Papineau	St. M.	●
Tom Lalleau	St. M.	●
Beaverfoot	St. M.	●

Native status:

Insidious policies try to assimilate Indians

Under the Indian Act, jurisdiction over the Indians of Canada belongs to the Federal Department of Indian Affairs and Northern Development.

This act presents the government as the self-appointed protector of the Indians. Indian organizations see the Indian Act in its present form as an oppressive and discriminatory document restricting both fundamental human and aboriginal rights of Indians. The act has served as a means for the government to divide the native population and keep it politically weak, by failing to include Inuit or Metis under its jurisdiction, and by allowing Indians to renounce or lose their legal status as Indians.

But, at the same time, most Indians consider the Indian Act to be the only document other than treaties that states the rights of Indians as a whole.

But Indian organizations are today writing new legislation to replace the Indian Act.

The Act is a complex legal document but can be divided into the broad areas of status, reserve land, property, taxation and band government.

A status Indian is one who is registered in an Indian band and is eligible for the provisions contained in any legislation pertaining to Indians.

But status Indians are not necessarily racially Indian and racial Indians may be non-status. This predicament exists because under terms of the Indian Act an Indian or an entire band of Indians may, for example, "voluntarily" surrender their status through enfranchisement, or

a white woman may gain status through marriage to a status man.

Control

The terms of the Indian Act represent attempts by the government to control the Indian people in every facet of their life. Provisions like enfranchisement show the more insidious policy of the government to assimilate the Indians as a way to get rid of its constitutional responsibility. For instance enfranchisement has been the only way an Indian could attain rights, like being able to own land or have a business license that have meant the difference between being controlled by the government or being self-sufficient.

Regardless of the fact that it may be necessary to limit those to whom the rights contained in the Act apply, these arbitrary terms have served to leave those people who lose their status open to the discrimination of White society and beyond the protection of aboriginal rights or their own Bands. Legal annulling status does not break the stronger emotional and traditional ties of Indians to their own people. Consequently, some of the greatest pockets of poverty and hopelessness are to be found in communities of non-status and Metis (half-breed) people—the truly forgotten people of Canada.

Many other sections of the Act have been attacked for conflicting with the fundamental human rights contained in the Bill of Rights. For example, the Indians lose certain property rights by

the government having the power through the Act to expropriate reserve lands without Band permission. Sex discrimination found mainly in the section pertaining to status is also one of the many different kinds of conflicts encountered.

False treaties

Not only the Indian Act but the treaties themselves present sources of conflict between native people and the federal government.

Those native people covered by treaties claim that treaty provisions have not been fulfilled.

The conditions under which the treaties were signed and lands surrendered are being questioned in the light of evidence that some treaty signatures may have been forged. The process of treaty-making itself was in some cases coercive on the part of the British and in this way did not reflect native input as any legal transaction would normally engender. As reported during the negotiations of Treaty Two, "...but they (Indians) must make up their minds if there is to be a treaty, it must be on the basis like that offered."

Most native leaders see the necessity to renegotiate the treaties both to modernize many of their terms and to account for the fact that the Indians who originally signed the treaties did not understand the meaning of the terms involved.

The second kind of conflict concerns the lack of treaties in certain parts of Canada—British Columbia, the Yukon,

the Northwest Territories, and the Maritimes—so that no settlement of land title has occurred.

Native people in the Northwest Territories have stated that land settlement in that area will no longer be considered the traditional surrender of title in return for compensation, but rather a recognition of continuing Indian land ownership.

In the Maritimes and southern Quebec, the British considered the Indians to have been subjects of the French from whom this area was transferred so that no aboriginal title existed to be dealt with. However, the French denied this assertion and the Indians have demanded negotiations of land claims.

In British Columbia, a major obstacle to land settlement is the provincial government's refusal to recognize the existence of aboriginal title in that province. Since constitutionally the provincial governments own the land in their respective provinces, no negotiations for land settlement can successfully proceed without provincial participation. This same problem also was a major obstacle in working out a James Bay settlement.

Grants, such as \$68,000 to Newfoundland natives, are being given by the government to native people to study their land claims. The settlement of treaty claims is essential for the self-sufficiency of native people because the treaties contain some of the most important provisions encouraging the development of native communities.



Government: "Chameleon ch

The reason for the slow process of dealing with native land claims in Canada has been the traditional reluctance of the Federal Government to accept the concept of aboriginal title.

The cause of this reluctance lies in the fact that the government is in a paradoxical political position.

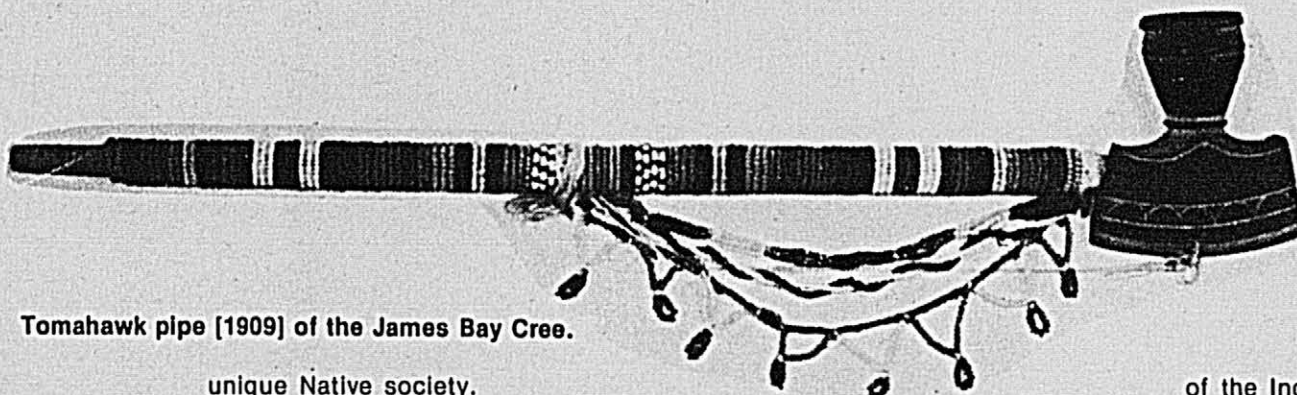
On one hand, the government is the representative of pressures for land and resources from Canadian society as well as owing its political survival to the corporate interests that turn those resources into profit.

On the other hand, it has the responsibility to protect the rights of Canadian natives given to it by the British North America Act (BNA) of 1867. These responsibilities are in

blatant opposition. The special rights accorded natives, particularly over land and resources, stand as a practical impediment to Canadian and international resource development.

As witnessed in James Bay, native people were forced to take the initiative to have their aboriginal title judicially recognized and the hydro project halted. The issue of land title should never have gone to court because the Quebec government had the responsibility to treaty for native lands. It was the Federal Government's duty under the BNA Act to represent native interests by intervening to force Quebec to accept its responsibility.

The government representatives could only muster a few mumbled platitudes about fear of appearing paternalistic. In fact, the native people had to use money given them for



Tomahawk pipe [1909] of the James Bay Cree.

Legislation:

Courts maintain 1800 status

The Federal Government is the body which creates legislation concerning Native people. Judicial decisions are the means by which this native law is interpreted and changed.

Much criticism of the 1969 White Paper by legal authorities was based on the government's misconceptions concerning the nature of equality for minorities. The government assumed that the setting of Native people apart from the rest of Canada was automatically conducive to a denial of equality. But it is necessary to have equality in fact as well as in law. Equality in law precludes discrimination of any kind; whereas equality in fact may involve the necessity of different treatment in order to obtain a result which establishes an equilibrium between different situations.

The distinction between equality in fact and in law represents the crux of the argument in favour of special privileges - that is, positive discrimination - for Canadian Native People. The existence of aboriginal title makes it necessary to create special legislation recognizing and protecting this title. And considering the dominant position of Canadian Society over Native people, other special rights must be legislated to ensure the continued existence of a

unique Native society.

The Federal Government was not unaware of this legal distinction. In 1966, Canada voted in favour of the adoption of the International Convention on Elimination of All Forms of Racial Discrimination, which supported special measures to secure the advancement of racial and ethnic groups requiring protection to ensure their human rights and freedoms.

While the government has been reluctant to accept aboriginal title, the courts have generally ruled in favour of this concept.

Government uncertainty

One of the earliest decisions was *St. Catharines Milling v The Queen* (1887). In this decision, aboriginal title and the necessity for the governments to treaty for its surrender was said to have been recognized. Native people were seen to have full land rights and the Government sole legal title to any reserve land created out of the treaty process.

The more recent decisions involving aboriginal title like James Bay or the MacKenzie Pipeline, have been controversial and indecisive because the issues involved have concerned questions of the development of Canadian resources versus protection of native lands and the environment.

The courts that judged James Bay and the MacKenzie Pipeline both ruled in favour of the existence of aboriginal title and the necessity for the negotiation of the surrender of this title before any development could occur.

However, the Quebec decision on James Bay which took months of deliberation was overturned in three days on appeal by the James Bay Development Corporation.

The 1971 Supreme Court ruling against the existence of aboriginal title for the Nishga Indians in British

Columbia is also an important decision. Its lack of decisiveness serves to reflect governmental uncertainty concerning aboriginal title. The Indians lost 4-3, with the deciding vote being based upon a technicality rather than an actual ruling against aboriginal title.

The final bulk of relevant judicial before the law, was *Regina v Drybones* status of certain sections of the Indian Act in relation to the Canadian Bill of Rights.

Bill of Rights

The most important decision based upon the Bill's guarantee of equality before the law, was *Regina v Drybones* (1970). It rendered inoperative section 95 of the Indian Act that made it an offense for an Indian to be drunk off a reserve and provided for harsher penalties for drunkenness of Indians than of other Canadians.

However, a qualification to the decision said that the Bill of Rights does not limit legislation created for disadvantaged groups like Native people.

Consequently, in the Lavell (1971) and Froman (1973) cases, the Canadian Supreme Court ruled that the Bill of Rights does not limit the status sections

of the Indian Act.

Both cases involved a charge by Indian women of sex discrimination in the Indian Act. The Lavell case concerned the loss of status by an Indian woman on marriage to a white man with no parallel stipulations for a status man. In the Froman case, the loss of status by an Indian child if the father is white with no parallel stipulation for a status woman was attacked.

According to the court, Indians must be "classified" as status in order to maintain racial purity and to determine who is entitled to the benefits of all legislation pertaining to Native people. Besides the fact that this decision evaded the issue of sex discrimination within the Indian Act, the reasoning of racial purity is invalid since white women gain status through marriage to status males.

In most of these decisions, timidity and indecisiveness have characterized the actions of the judiciary. This situation serves to slow down the already crawling pace of negotiations for native rights because it leaves Native People with no firm footing from which to present their cases. The state of inertia in the growth of native communities is thus maintained.

Cooperation needed

Native rights are not just a Canadian issue. They are part of the entire spectrum of liberation struggles by other minorities of the world against the imperialist policies of dominant countries like the United States. Behind these struggles is a humanistic concept that transcends all political ideologies.

All peoples have the right to self-determination. No society, no matter how technologically advanced,

has the right to exploit its advanced position in order to subjugate other peoples which are less developed and politically and economically weaker.

This concept pales in the face of world politics. But, ironically, those dominant societies now subjugating weaker ones in the economic-political power game will inevitably die out, as all have done before them. The only solution is cooperation in resources and planning in this ever shrinking world.

Changes" characterize government actions

studying their land claims to pay for their legal fees. At the same time, the government was instituting proceedings against a judicial decision in the Northwest Territories that declared the existence of native title in northern lands.

These examples concern conflicting (in)actions by the government. As striking are the chameleon changes in actual policy that have occurred over the last six years.

Traitorous document

In 1969, when the White Paper on Indian Policy was published, the government repudiated all historic dealings with the Indians by recommending the abolition of treaties, reserves, the Department of Indian Affairs and the repeal of the Indian Act. As far as aboriginal rights were concerned Prime Minister Trudeau stated, "...we don't

recognize aboriginal rights."

This document, supposedly representative of native views, came as a shock to native people. During the months of consultation meetings with the government, they had constantly recommended just the opposite to what appeared in the White Paper.

Either the federal bureaucrats were sitting with cotton-wadding in their ears during the meetings or, more realistically, already had a preconceived policy and used the meetings as a calculated publicity stunt—an expensive publicity stunt to say the least.

The White Paper was greeted with heated criticism as a traitorous document based on blatant misrepresentations and misconceptions about the Federal Government's responsibilities for native people.

As a result of this political faux-pas

and pressure from the rest of Canada, a gradual evolution of government policy was seen to take place over the next four years that culminated in a communique on native policy in August, 1973. The policy was a contrast to the White Paper in its recognition of aboriginal title to lands for which no settlement had been undertaken. Further, the government stated its responsibility both to negotiate a relinquishment of title in return for compensation and to fulfill existing treaty obligations.

Ambiguous policy

But the government was not as "generous" as it first appeared. Native people still have to prove (that aboriginal title exists) in the areas under negotiation.

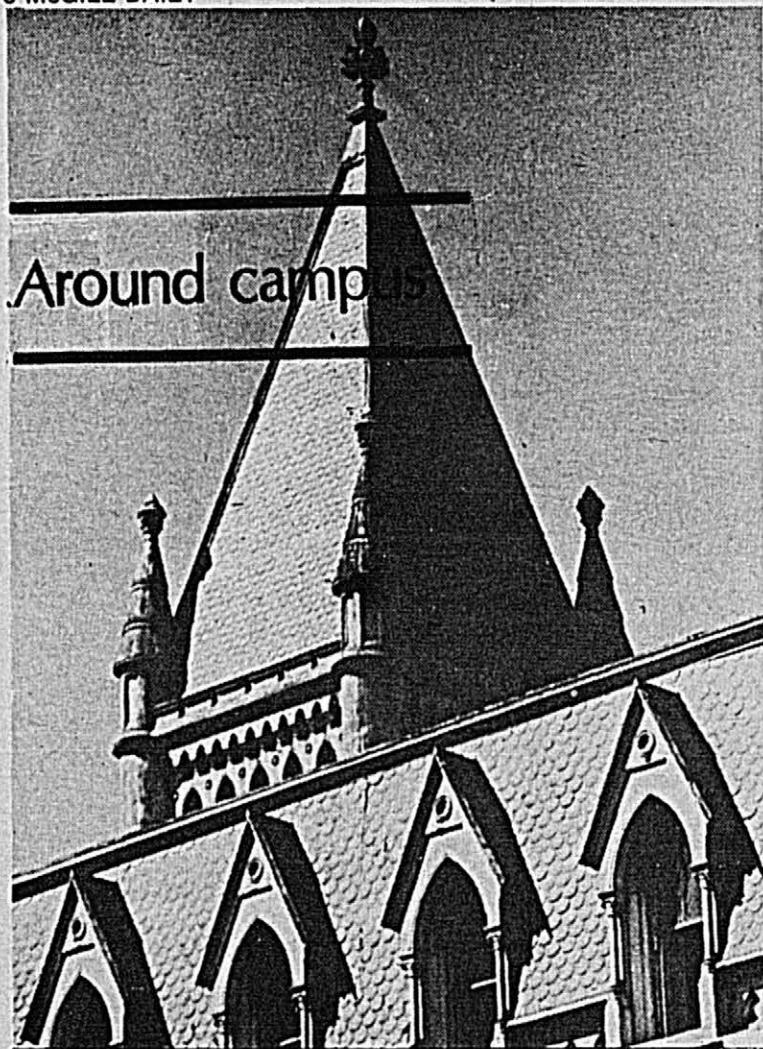
So the question remains whether native people must still become involved in expensive and lengthy court

proceedings to prove the actual validity of the aboriginal title concept, like in James Bay. Or will they only have to prove that the title in the area involved has not been treated for and therefore that aboriginal title still exists?

The questions cannot be readily answered because native organizations are still in the process of researching their claims and, considering the number and complexity of claims, many years will elapse until settlements are finalized.

Hopefully, in the process, the Federal Government will not engineer another "about-face" concerning native policy. As pressure steadily increases from the rest of Canada for the resources contained in untreated areas, the speedy settlement of these age-old claims becomes an urgent necessity for the future survival of native people.

Around campus



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Further details may be obtained from the Acting Director of Co-Ed Residences. Applications and nominations should be forwarded to his office as soon as possible. *It is hoped the appointment can be made in time to be effective March 30, 1975.*

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Around campus

Women's Studies at McGill

University curriculum is supposedly concerned with discovering Man's place in the world and helping students understand themselves. Yet, most colleges and universities in North America, most texts, and most course materials have all but ignored women. The coverage in teaching and research has not been commensurate with the number of women in academia and in society, nor with the actual contributions women have made.

At McGill women comprise 48% of the total student body this year. They have presumably come to the university for self-understanding, to learn and attain professional goals. But what are these women taught about their heritage and social standing?

Women have been intellectually and academically invisible. Women's Studies will change this. Women are no longer asking to be pampered, or understood; but to understand and achieve our goals. Women's Studies is a legitimate part of the traditional quest of the university, the search for Truth. Women's Studies should not be viewed as a superficial, fleeting fad; nor as a political movement. It is a contemporary development of intellectual history, and intellectual history is full of fight.

In the 1880s people had to be convinced that women had the stamina, the intelligence and the wit to be university students. The Universities let women in in 1884, and there is little chance they will go away.

Today, as in 1884, women will be overlooked, by themselves and their male counterparts and will not achieve full identities unless an effort is made. Success will be realized only with student interest and involvement. We (all students) have to agitate the academic/bureaucratic machine for courses which hold women's ideas, activities, and achievements in full light of scholarly analysis.

Women's Studies may appear in different forms—ranging from single courses to departmental and inter-departmental programs. Women's Studies will be based on two principles: the basic orientation of the quest for truth and justice, and the basic hypothesis that the full truth has never been taught here. The University of Pennsylvania has a fully established undergraduate Women's Studies program; Sarah Lawrence has an M.A. in Women's History; and Sir George has had an active Women's Studies program for the past five years.

The idea that half the population has been hidden from intellectual history at McGill is mind-boggling. Has there been a conspiracy?

Perhaps not an active one—but most probably a passive one; on the part of all students and academicians.

In the past, the academic disciplines have failed to discern the full truth, or to offer real alternatives to the accepted male modes of thought. This reality indicates a definite need for Women's Studies at McGill, and it must be integrated into the existing disciplines. One of the main purposes of Women's Studies and related courses is to give women students a positive image of themselves and of women, and to encourage them to challenge their conditioning. This directly correlates with the nature of present-day society—a society that has categorized women and men, conditioning us all to play certain social roles.

While none of us individually created these divisions, we are all affected by them. Therefore, Women's Studies should not be viewed as valid only for women, but also for our male counterparts. The road to positive socialization and future survival lies not only in understanding ourselves as women but also each other as human individuals.

Help establish Women's Studies at McGill... sign the Women's Studies petition.

Lisa Faerman
Women's Studies Steering Committee

Letters

Full points for negative criticism

To the Daily;

What a dreary exercise it was recently to typeset the tediously smug letter from Marcel D. Mongeon (Daily March 11).

The frequent claim to be either making 'comments' or bringing up 'points' was, I must say, almost amusing in some instances, and in others bordering on pure farce.

However the ultimate worth of the letter is in its value as a textbook exercise in somewhat destructive and certainly negative criticism. For this he must surely receive 10 out of 10.

T. Quigley

Students' Society Typesetting



Did you check
your ads today?

Today

Physical & Occupational Therapy Students:
Open meeting and speaker. Topic: Abortion. Guest speakers are members of "Pro-life." All welcome. 7:30 in the Martin Theatre, McIntyre Medical Centre.

Department of English:
Opens its production of the Beggar's Opera at 8 pm in Moyse Hall, Arts Building. Tickets at Union box office or at the door. Also: The Only Jealousy of Emer, and Purgatory, two plays by W. B. Yeats. Free admission, 1 pm in the Sandwich Theatre.

CUSO:
Information meeting at 12:30 pm in Redpath museum.

Motorcycle Club:
Meeting at 1 pm in Union B27.

Caribbean Students' Society:
General meeting and nominations for 1975-6 Executive. Also "Don't Stop the Carnival," a Trinidadian film. Everyone welcome, 7:30 pm in Union 327.

English Department:
Free film screening, title to be announced, 3 pm in L132.

Fine Art Class:
Model and material provided. Instructor: Ahmed Yar Khan, 6 pm in Morrice Hall room 107.

Creative Woman:
A panel discussion on women in theatre, film and dance with Barbara Scales, Ulrike Ruebsaat and Madeleine Rozon. Daycare provided. 12 pm in the Union ballroom. Also: the neglected history of women's achievements in the musical field by Dr. Sonia Slatin, Bea Friedland, and Jo Ann Bentley. Daycare provided in Union 457-458. 8 pm in the Union ballroom.

Transcendental Meditation:
Introductory lecture on the benefits available through TM. 1 pm in Burnside 1B39.

Savoy Society:
Rehearsal at 8 pm in Union B23-24.

Help the Hungry:
McGill Planned Famine table will be in McConnell Engineering building for the next three days. Please give generously to this relief programme.

AIESEC McGill:
Meeting of Montreal local committees concerning summer reception. Members expecting to remain in Montreal this summer should attend. 7 pm in SBB 402.

Gay McGill:
Meeting, 8:15 pm in Union B46.

What's What

CENTRAL DOGMA

We want your biologically oriented articles, cartoons, etc. Send to Editor c/o Mark Gans, Stewart N2/8, for our next issue.

CANADA-CHINA SOCIETY

John Dove from the group Science for the People, will speak on "China: Science Walks on Two Legs." Thursday, March 13 at 8 pm in L219. Slide presentation.

MCGILL HISTORICAL SOCIETY

Presents Prof. I. Abella speaking on "International Unions and the Canadian Left." March 13, 4 pm, Leacock 110.

SKYDIVING CLUB

Meeting of all active members. Thursday at 6 pm.

PLANNED FAMINE

Our information table will be in McConnell Engineering Building for the next three days. Help the hungry by eating less and donating money saved.

FORUM

Prof. W. Roff of Columbia University will speak on "The Bureaucratization of Islam in Modern Malaya" at 4 pm, Thursday, March 13 in L820.

THIRD WORLD

ANTI-IMPERIALIST CONFERENCE
Conference on the Third World, March 14, 15, 16 at the University of Quebec at Montreal, Pavillon Lafontaine, 1301 Sherbrooke St. East. Workshops on Africa, Asia and Latin America on Saturday and Sunday. Friday night opening speech by M. Nicolaus of the Guardian Newsweekly. Saturday night supper and cultural presentation at 750 Roy St. East.

STUDENT-PROFESSOR WORKSHOP

On modular courses March 17 at 12:15 in Council Room 8th floor Leacock. For more info call Meldon 843-4017.

SAVOY SOCIETY

Tickets are now on sale for Gilbert and Sullivan's "The Pirates of Penzance" on March 19, 20, 22 at 8 pm at the Union box office.

BADMINTON TOURNAMENT

MSSA invites all ISA clubs to participate this Sunday, March 16 at 12 pm for a challenge trophy. All entries by Friday. Call: Wai Hung 288-3970.

classifieds

These ads may be placed in the advertising office at the University Centre from 9 am to 5 pm. Ads received by 10 o'clock appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words, 15 cents per extra word. 392-8902.

HOUSING

SUBLET: 3½ room apartment near McGill available May 1, \$165, swimming pool. 843-3313.

APARTMENT to let. 2½ rooms, bath and kitchen. Call 843-5339.

Sublet: April 2 - August 31. Furnished 1½ on Lorne. Laundry in basement, sundeck on roof. Reasonable. Call Alexander 849-0300.

Sublet: 1 May to 31 August, 3½, downtown. \$165.00 month, unfurnished. Call Debby 392-4935 day, 843-5598 evenings.

Sublet: Large 2½, view of mountain, opposite McGill (University St.). \$165.00 month, furnished, utilities included. Call 842-0075, 5-8 PM.

Sublet: 1½ furnished, \$135 on Bedford. 3135 Bedford, #105. Call after 6 PM at 739-1403.

GREAT DEAL: Apartment to let. Must go. Near McGill on Prince Arthur. Call 843-5339.

Female graduate student looking for third person to share upper duplex in N.D.G. Own bedroom. Very reasonable rent. Call 488-3611.

SUBLET: Spacious 4½ room apartment, May 1 to Sept. 1; or longer; \$175.00/month furnished or unfurnished; Milton-Durocher. Call 848-6860

SUBLET: Spacious 4½ room apartment, May 1 to Sept. 1; or longer; \$175.00/month furnished or unfurnished; Milton-Durocher. Call 848-6860

SUBLET: May-Sept. 1st. Large, sunny 4½, furnished. Downtown, \$130. Leave message at 588-7546, 9-5 PM only.

1½ to sublet. May 10th to Sept. 1. 3575 University St.; Balcony with nice view, full bathroom and kitchen. Call 288-6099. \$121 per month.

FOR SALE

JVC Stereo component set: turn table, AM-FM radio, 8-track tape recorder and player, speakers. Excellent condition. Call 282-0335.

For Sale: Double Bed with two mattresses and large dresser. Each \$30, both \$50. Call 733-9230 or 738-2566 after 6.

MISCELLANEOUS

Learn about Montreal Community; Staff Community McGill in September. Info: Union 411 or 392-8953 Tuesday 11 - 1:30, Wednesday 1:00 - 3:00.

Have your tax report done by experienced people. Call David 738-8816 (7 - 11 PM) or Sam 482-1505 (9 - 10:30 AM or PM).

"El Cheapo" lunches, Mon. - Fri. 12-2, Yellow Door Coffee House, 3625 Aymer, 392-4947.

Moving? Graduate student - trucks available, efficiency and reliability absolutely guaranteed. Book now for April. Move anything, low rates. Tim 481-6385.

Fellow Students: your support in the last Students' Society Elections was sincerely appreciated. Ian Smith.

Free German Shepherd puppies - YELLOW DOOR, 3625 Aymer. 10:00 AM to 3:00 PM.

Join us for a weekly celebration of the Eucharist. Simple, contemporary Anglican Liturgy. Every Friday, 1:00 Yellow Door Coffee House, Second floor. Info. 392-4947.

WANTED

Subjects needed for ESP research. Call Eric at 849-8230. Please leave message if not home.

Wanted: GOOD home for beautiful burmese cat. Phone 937-0409 evenings.

ENTERTAINMENT

MFS Weekend: The Lady Vanishes, Fri. March 14; The Last Detail, Sat. March 15. Both in L 132; 7 & 9:30 PM. \$75. Info. 392-8934.



Give \$1 to
Clyde.

The Graduates' Society Children's Film Programme presents an animated "Charlotte's Webb". Saturday, March 15, Leacock 132, 11:00 and 1:30. \$5.00.

JOBS

Part time typist required immediately for McGill Law Journal. Hours very flexible. Contact Phil Grodinsky at Journal office, 845-8824, or home, 482-3236.

PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Hausman, 341-3580.

LOST

Lost necklace silver with blue stone. Highly sentimental. Reward. Call 274-5159.

Lost at GERTRUDE'S: a pair of silver framed glasses (PRESCRIPTION) with wire ear piece. Any information phone Don 653-3118.

LOST

LOST DOG: medium sized black and brown female, setter-like with feathered tail & floppy ears. Lost Wed. 5 at which time she was very pregnant. Name Raya. Call Alina 845-4958 or 392-5893.

Public Lecture
on

Political Movements of the Poor

by
Frances Piven
of
Boston University

Arts Building
Room 145 2:00 PM
Thursday Mar. 13

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School of Social Work
& Student Association

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12:00 noon
McGill Faculty of Music Choir
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Wind Ensemble, directed by Donald Hughes
8:00 P.M.
Newman Folk Group
Revelation Choir, Valleyfield Quebec
David Block Brass Quintet



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Summer camp staff needed

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For Day Camp
Local 86

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English Department Drama Program
Opens Tonight

The Beggar's Opera

by John Gay

Moyse Hall, Arts Building at 8:00 PM

March 12 - 15 at 8:00 PM March 15 at 2:00 PM

Tickets on sale at the Union Box Office, 3480 McTavish
or at the door.

For reservations and information call: 392-8926

McGill Debating Union and McGill Film Society present:

I. F. STONE

Controversial American
Journalist

Wednesday, March 12

8 PM

Leacock 132



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PASSOVER MEALS

RESERVATIONS are now being accepted for
Passover lunches and suppers.

March 26 - April 3

Lunch - \$2.00 Supper - \$2.25

Forms are available for completion at the Hillel office, 3460
Stanley St. 2nd. floor

Passover meals are by reservation only, so DON'T DELAY.....

[If Seder hospitality is required please call 845-9171.]

midnight

Come and join the studio audience of CBMT's late-night talk show, hosted by Laurier LaPierre, and produced live every Friday night at 11:30. Also, a pre-show guided tour of the Maison de Radio-Canada gets under way at 10 p.m. the same evening. For reservations for Midnight and the tour, phone 285-2690 (during office hours).

CBC Television in Montreal

CBMT 6



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Tickets: \$7., \$6., \$5., \$4.
APRIL 2-3-4-5 8:30 P.M.

Limited half-rate tickets: Students & Golden Age
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Canadian Concerts & Artists Inc.
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Hey You Yappers Yellers & Shriekers!

A Taping Party for you all!

Wriggle your bodies down to the Currie Gym today at 5:00 pm and pitch in your voices taping short stories for children with learning disabilities. Help us to help the kids. Free coffee and donuts

Currie Gym 475 Pine Ave. 5:00 PM Room 223

Quebec Association for Children with Learning Disabilities & Circle K Kiwanis

Info: Richard Sun 845-5985



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